S. Godwin-Austen C-3 (no date) 1872 A87 Khasi A87

holds his own, he can reply: What was the good of calling me 757
in, to seek signs from eggs, when the man was past hope? I could only give you such, and say he was sure to recover.—As might be expected, the sacrificers prey on the ignorance and superstitions of the people; and it not unfrequently happens, I am told, that on one being called in, and after smashing a number of eggs, he declares that owing to previous communion with spirits in other houses, he can do nothing, and recommends that another exorcist be called in, to kill a pig or a fowl, and thus those who can afford it are made to give up as much as can be squeezed out of them.

Any member of the community, if he desires it, can learn the forms of offering, sacrifice, etc., under the instruction of those who are in the profession, and who can thus mention and look to their due and proper performance. When they sacrifice a cow, goat, or pig, the liver is the principal part examined for omens; if it is smooth and healthy, such are good. The entrails, if full, are a propitious token; the size of the gall-bladder is another point—if small, poverty may fall on the family. Demons also are particular; some will not accept a black or coloured fowl; pure white only will suffice, and these they object often to sell.

It is often a matter of great difficulty to persuade a Khasia to 758
take medicine, especially men from outlying villages; they quite dread it, imagining that, should they take it, some spirit, wroth at not being propitiated, may alter its proportion, and thus make them much worse. I have seen a grown-up man burst into tears, and beg that medicine might not be administered, when he was lying seriously ill. They, however, soon find out the good effects of our treatment, especially that of quinine in fever, and they laugh in turn at the scruples of their more ignorant companions.

The Jaintias, or, more properly, the Sintengs, on the East, are, 761
I think, more under the influence of their exorcists than are the 762
Khasis, on the West. On certain occasions, individuals sacrifice [illegible] to hold, to which numbers are invited; men, women, and children, are then arranged in large circles, each with a leaf for a plate before them, on which the meat, when dressed, is served.

There is, however, one very extraordinary custom—one, I am 764
glad to say, confined to only a few villages in the Jaintia country—called "Tarrow". The unfortunate individual who is presumed to be in league with a demon, in order to clear his character and be again admitted into the society of his kindred, must throw everything he possesses away, even to the clothes on his body, and begin life anew. A man on whom such an accusa-